

**A True Picture.**

The landlord stands within the bar.  
With eager eyes and smiling face—  
Those who may come from near or far  
Will ever find him in his place,  
Ready to deal out poisonous stuff  
To men refined, or beings rough.

Hark! cries are heard across the street—  
Sure, 'tis the moaning of a child—  
Yes, in that wretched, lone retreat!  
Run! run! the cries grow loud and wild!  
Alas! a babe alone in bed,  
While mother goes to earn her bread.

Who is that wretch that staggers in,  
And fumbles in his pocket lean  
To grasp the dime that buys the gin?  
The father of the babe, I ween,  
Yes, and the bar-man takes his dime,  
The poor babe crying all the time.

Just see the monster smirk and smile  
While taking all the poor wretch's bad,  
And dealing out the dose the while,  
That drives him faster to the bad.  
Meanwhile the babe across the way  
Is moaning still in piteous way.

The drunkard sinks within a chair,  
Too full to even ask for more,  
Even if he should, that bar-man there  
Would kick the outcast through the door;  
They sometimes treat them in that way  
When they have no more cash to pay.  
The babe has moaned itself to sleep,  
While pitying angels watch and weep.

MRS. HARRIET JONES.

Oran, N. Y., March 12, 1885.

**Jesus—Putting Himself on Trial Through All the Ages of Time.**

Sermon preached by Elder E. S. Miller, of Dayton, O., in the Cumberland Presbyterian Church, Covington, O., by request of the pastor in charge, March 22nd, 1885; published by request.

TEXT.—"What think ye of the Christ?"—Matth. 22:42.

In reading over the middle paragraph of this chapter, we find that our Lord put the four great sects of the Jews to silence in one day successively. The Herodians and Pharisees wanted to know whether they might lawfully pay tribute to Caesar or not. The Sadducees were inquisitive to know whose wife the woman should be of the seven brethren, in the resurrection, who had her to wife? Then comes the Scribe who owed no authority beyond or beside the written law and asks which was the great commandment in the law?

The Pharisees and Herodians were defeated; the Sadducees were confounded; the lawyers were nonplussed; and the Pharisees finally routed after their attempt to answer the question of the text. Thus did the wisdom of God triumph over the cunning of men; for "no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

But now to us—to every intelligent person in this audience, this morning,—is propounded the great question of the text: "What think ye of the Christ?" and, the answer, not only of the head as an assent to the mind, but as an answer of the heart, with whole-souled faith is expected.

It is in this momentous question that the infallible Judge of all the earth, in heaven and earth, offers himself on trial among finite, fallible men. This trial began away over eighteen centuries ago, and the court of inquiry has been in session ever since that morning in the temple of Jerusalem, the wisdom of this world has been set at naught ever since the first Christian assembly met after the Pentecostal outpouring, and down through all the religious assemblies of the centuries gone by, until this morning, and will continue through the ages to come until the tremendous moment when the strong angel of God shall stand with one foot on the land and the other upon the sea, and with uplifted hand shall swear by him that sitteth upon the throne of the universe, "It is done;" that time (delay) shall be no more.

All trials by jury before a Court of Justice, are, it is presumed, governed by the law and testimony of the cause. This trial of Jesus began not in a Court of Justice, where equity ruled, and the judges are unbiased, but in the hot-bed of his personal enemies, amid Scribes, Pharisees and Sadducees, who hitherto tried to entangle the Master in his talk; but they failing, He, in turn, gave them a most scathing rebuke, calling them hypocrites, serpents and generations of vipers; names they all richly deserved. The result of this interview with this foul, self-righteous set, was a complete victory for Jesus; for no man was able to answer him a

word, neither durst any man from that day ask him any more questions.

The great question, "What think ye of the Christ?" as other similar questions propounded to his disciples, such as, "Whom do men say that I the Son of man am?" or, "Who do ye say that I am," are living issues that must be scrutinized, investigated, weighed, and decision passed upon, now, by all who sit under the sound of the gospel. Upon the decision rests the destiny of the human race.

Let us suppose that Jesus of Nazareth is drawn up before us for trial; we must organize this congregation into a court, with every intelligent man and woman, Sunday school teacher and scholar impaneled as the jury; this grand old book, the Bible, is the judge, and your unworthy servant is advocate or counsel in the case. You are now about ready to say as Cornelius said to St. Peter, "Now, therefore, we are all here present before God to hear all things that are commanded of thee of God." The trial is not so formal as in a civil tribunal of our land. The witnesses, out of a cloud of them I shall call up, are only sixteen. These are not here in person, but we have their depositions under the seal of the Holy Spirit, and must therefore, be accepted as valid testimony all the same. No impeaching of any are to be allowed. They stand all creditable alike and will help you in making a fair and just verdict.

First witness.—The grand old law-giver, Moses, whose name indicates, leader sent from God to draw Israel out of Egyptian bondage. What do you think of the Christ? Moses truly said, "A prophet shall the Lord our God raise up unto you of your brethren like unto me, him shall ye hear in all things." Has Christ any authority as a prophet? "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Here then we have the Christ from this witness as a Prophet that must be heard and obeyed under penalty of destruction.

Second witness.—King David, beloved, sweet singer of Israel. What do you think of the Christ? He is "the stone which the builders refused but is the head stone of the corner." This is from the Lord; it is marvellous in our eyes. He is the King of glory.

Third witness.—Isaiah—prophet,—the Lord is salvation. What do you think of the Christ? This witness looking down through the dim vista of a portentous future, way back 741 years before Christ, said of Him, "To us a child is born, a son is given: the government is upon his shoulder; and his name is Wonderful, Counsellor, the mighty God, the Continual Father, the Prince of Peace. He shall feed his flock like a shepherd; he shall gather the lambs with his arms and carry them in his bosom."

Fourth witness.—Angel Gabriel—hero of God. What do you think of the Christ? In his announcement of the coming of the world's Redeemer, testifies: "A Savior born, Christ the Lord; Son of the Most High Emmanuel; his name shall be Jesus, because he shall save his people from their sins." Then the angelic hosts of heaven strike the glad refrain, "Glory to God in the highest, on earth peace, good-will to men." The Maji from the East, quoting from the prophet Micha, who is heard to say in corroboration of other witnesses, "For out of thee, Bethlehem, shall come forth a Governor which shall be Shepherd of my people Israel."

Fifth witness.—Devout old Simeon—famous for expectation. What do you think of the Christ? Seeing the infant redeemer, he at once begins to testify from the overflowing, joyous heart of his waiting soul, "Now let thy servant depart in peace for mine eyes have seen thy salvation; a light to bring a revelation for Gentiles."

Sixth witness.—The Multitude. Hearing of the great Healer, and Restorer of the dead to life, coming to Jerusalem, the multitude went to do him homage, spreading palm branches and their outer wraps before him: they shouted "Hosannah, Blessed is he that cometh in the name of the Lord,—even the king of Israel." Declared a king upon his triumphant entry into Jerusalem.

Seventh witness.—St. Peter—a rock. Jesus asking his disciples the question, "Whom do ye

say that I am?" the apostle Peter—the impetuous disciple and ready spokesman, was the first to give testimony, and first to confess the great Master of assemblies, in these ever-living words: "Thou art the Christ the Son of the living God."

Eighth witness.—The voice out of the cloud in the transfiguration and baptism of Jesus, testifies "This is my Son; my chosen: hear ye him."

Ninth witness.—The Samaritan woman. You met Jesus coming to the well asking you for water, what do you think of Him? "Behold a Prophet that told me all things that ever I had done." "I know when the Messiah cometh he will declare unto us all things." Here let us call the prophet Daniel and see whether this Samaritan woman was right about being the Messiah. Daniel, in seventy-two weeks foretold, speaks of the Messiah, the Prince, as coming. Jesus, by these two witnesses is shown to be Messiah, Prophet and Prince.

Tenth witness.—St. Paul, the little, once a persecutor of the Church, but now a faithful witness, who suffered martyrdom on account of his faith. What do you think of the Christ? "Wherefore in all things it behooved Him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, making reconciliation for the sins of the people." "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our Christian profession of faith in Jesus." St. Paul what else do you say for Jesus? "Unto the called He is the wisdom and power of God." What did you say in your letter to the Ephesians, 1:22 and 2:18, about the Son of man? Christ is God and Mediator and Head over all things to the church; and as to the Hebrews 8:6, He is the Mediator of the gospel covenant which has been established upon better promises.

Cross Examination.—St. Paul, how is the Christ the Head over all things to the Church, when Pope's, Cardinals, and Standing Committees assume the position of law-makers and executive heads of churches, elevating themselves above what is in the written Word, in enacting and enforcing their own mandates? "My answer is found in my epistle to the Colossians 2:16-23, Isaiah 29:13."

Eleventh witness.—Nicodemus—member of the Jewish Senate. What do you think of Christ? He is a "Teacher come from God."

Twelfth witness.—Devils, that had been cast out of the men among the tombs and permitted to enter swine. What think you of the Christ? "We know thou art the Son of God: the Holy One of God. Art thou come to torment us before our time." St. James says, "Believe and tremble."

Thirteenth witness.—Judas—betrayer. What do you think of the Christ? "I have sinned in that I have betrayed innocent blood."

Fourteenth witness.—Pilate—Roman Governor. What do you think of the Christ? "When the murderous mob had Jesus arraigned in your court, and you sought an opportunity to release him, but that opportunity never came and you gave way to the vociferous clamor of that Jewish rabble, washing your hands in token of your innocence in the murderous work, what was it that you said in reference to the character of Jesus of Nazareth, then about to be crucified? 'I said, I find no fault in him; I am innocent of the blood of this just person: see ye to it.'"

Fifteenth witness.—Police officers. What think ye of Christ? When you were sent by the magistrates to arrest him, why did you not seize him and perform the duties of your office. "Don't know why, unless it is that 'never man spake as this man spake.'"

Sixteenth witness.—The last one on the list, the Centurion, commander of the Roman soldiery who did the bloody work in the crucifixion of our Lord. When the body of Jesus was hanging and bleeding on the cross, and the bitter wail went up to heaven from Him: "My God! My God! why hast thou forsaken me?" when the old earth was reeling like a drunkard; when the sun refused to shine because draped in the blackness of mourning; when the graves of many departed saints had opened and delivered their prisoners and were seen walking in the streets of Jerusalem, and all nature was in convulsion so that the everlasting hills began to tremble from their base, and the rocks be-